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and of the good and the useful. But the true is more complex than supposed by Comte. It possesses at least two aspects, science and philosophy, which may be really distinguished, although the line which separates them is yet undetermined.

We have given a summary of M. de Roberty's general argument, instead of referring to particular propositions which may be open to criticism, because his work appears to us a very valuable contribution towards the elucidation of the important question as to the position of philosophy in relation to science. We shall look with much interest for the appearance of the author's two further works which he announces as supplementary to the present one. That on Agnosticism is already in the press. The subject of the other work is Monism, which M. de Roberty characterises as "the chimerical pursuit which has essayed, through the ages, to fix the so-called unity of things, the extra or supralogical identity of phenomena." This hypothetical monism of philosophy is dealt with incidentally in the present work. The "supralogical identity of phenomena" is a different kind of monism from that of *The Monist*.

Ω.

UEBER BEWEGUNGSEMPFINDUNGEN. Inaugural-Dissertation zur Erlangung der Doctorwürde vorgelegt der hohen philosophischen Fäultät der Albert-Ludwigs-Universität zu Freiburg i. B. By Edmund Burke Delabarre of Massachusetts. Freiburg in Baden : Hch. Epstein, 1891.

Dr. Edmund Burke Delabarre introduces himself to the world of science with an excellent monograph on motion-sensations, based upon careful observations which were made in Professor Münsterberg's psychological laboratory at Freiburg i. B. The subject of the dissertation is of great importance and there is much confusion prevalent at present even among the most prominent authorities. It appears to us that Dr. Delabarre has adopted the right view and he certainly defends it with great ability. Professor Wundt rejects in his Physiological Psychology all the theory of the so-called "muscle-sense" and admits that there is some truth in the three explanations devised as an explanation of our consciousness of performed motions, which thus would be a complex of (1) pressure-sensations, (2) specific muscle-sensations, and (3) innervation-sensations. This third kind of sensations is of a very hypothetical nature. The term signifies that, when muscles are innervated we are supposed to have a direct sensation of the innervation in the central nerve-organs; and this view is objected to by Münsterberg, who says that "a brain irritation which is not accompanied with centripetal effects or central after-effects of former muscular activity has its physiological consequences but excites no conscious states." Thus, according to Dr. Delabarre, without the motion of the sense-organs, i. e. muscular activity, there is no consciousness; all consciousness derives its data from the periphery. Dr. Delabarre goes over the whole field of the literature of the subject and weighs all pros and cons. He finds that all cases are intelligible without the supposition of central innervation-sensations. He admits that the term muscle-sense is vague, but he believes that the term having been generally intro-

duced may be retained. He defines it as that complex of sensations which results from muscular activity.

The second part of the dissertation contains the reports of the experiments, describing the instruments used and the methods employed.

We are informed that Dr. Delabarre has been appointed to the chair of psychology in Brown University.

kpc.

LE NIHILISME SCIENTIFIQUE. I. Dialogue entre le Doctor Oudèn et L'Etudiant Tison Neveu. Rapporté par *P. Van Bemmelen*. Leide: E. J. Brill, 1891.

Dr. Oudèn's nephew thus summarises the scientific, or rather "philosophic" views of his uncle: "There is no God, but there is the world. In this world there are neither souls, nor mind, nor life; there is only matter and its elementary forces. Nevertheless these forces do not exist; there is only movement, the sole function of matter, which is inert. In its turn, matter has no reality; it is composed of geometrical points which are susceptible of movement. But as there is neither time nor space, there is no movement." Nothingness is thus reached, but beyond is illusion, the *maya* of the Hindoos, which explains all our conceptions of nature including that of our own being. This scientific *maya* is not the semblance of a real world, but that of a world which does not exist, so that illusion and nothingness are the same thing. From which it follows that there is no illusion and no mind to be deceived! Mr. Van Bemmelen's opuscule is an ingenious *jeu d'esprit*, evidently intended to exhibit a certain phase of speculation as a *reductio ad absurdum*.

Ω.

DIRITTO SOCIALE TENTATIVO IN BOZZA. Dell' Avv. *Pietro Pellegrini*. Borga a Mozzano. 1891..

There is no denying the activity of the statesmen and scholars of modern Italy in the cause of radical, social reconstruction and, as remarked by a recent traveller in Italy, in the "building up again a Commonwealth, founded on high principles of right and equality." "Diritto Sociale," in Italian jurisprudence, of course, relates to municipal and positive law, in its social-economical and social-political aspects. But, in a country with the municipal and political traditions of Italy, this "Diritto Sociale," even in modern times, exhibits a tendency to crystallise into a kind of concrete, social religion. The Avvocato Signor Pietro Pellegrini, the learned author of this book, appears to feel deeply concerning the present condition of this branch of jurisprudence in Italy.

In his preface the author says, that during the present century legal science has not made any very substantial progress; that the revolution of the last century, while asserting the famous rights of man, forgot the rights of juridic persons, of corporations, and law became an *individualista*—or, individualiser. On the strength of his juridic personality man thereupon engaged in a struggle for his rights on the vast social field, but he found himself alone—an individual and nothing more. As